1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

731[x] 221[x] were rolling up the tenting and covering the remains of the fire with sand. Milk-white camels were brought up for the women and girls of the *Sheykh's* household and made to kneel, so that they could mount to the travelling-litters on their backs.

854 492 In litters and saddlebags were carried the young of all species. From the lofty "riding-tent" of a *sheykh* looked out a smiling woman with a child at her breast. A camel calf, too unsteady as yet to travel on its feet, hung in a hamper suspended from its mother's hump; on her other side the wistful faces of two little girls peeped from the saddlebag. A troop of baby camels a few days old crowded up curiously and their mothers came and nuzzled them and tried to push them away.

Carried on camels in special saddle-frames, or hanging limply in the arms of their riders, were young foals, exhausted and starved, because the mother mares had been dry for days. Only the dogs were fat. They could glut themselves on the droves of fallen animals.

781[x] 221[x] The multitude of the assembled tribe, with its chattels and herds, had swelled to gigantic proportions. Nothing like it had happened for generations. The whole nation was in movement. This was not one of the ordinary migrations that take place in the spring or autumn; rather was it one of the historic tribal exoduses that occur once in a generation—or century.

In their hundreds of thousands, grunting camels swarmed over the face of the wilderness. Their long necks rose and fell rhythmically. They undulated and flowed on as if they were carried forward by some invisible movement of the ground. Like locusts, they

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

224 of the hunting trophies; and several injured greyhounds into the bargain.

825 554 Noticing on Amir Fuaz's *abs* droppings of his falcon, I attempted to brush it off, but the young Prince stopped me and said proudly: "No—no, Aziz! The excrement of the noble falcons stamps us with the hallmark of noble birth."

224 181 His words explained better than any conception of mine the true inwardness of these hunts; they are considered noble and honourable. The nobility of the desert (its "large-eyedness" as the Bedouins call it) must be experienced and tested; but noble and large-eyed as the Bedouins are, so are also their horses, camels, greyhounds, and falcons, and no less the Bedouin's prey—gazelles, antelopes, and ostriches.

But the ignoble man or beast the wandering Arab despises. He holds them beyond the pale, beyond the law of the desert . . .

". . . die that they might have new life;
For only what is weakling dies,
That what is strong may live."

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

When the tent owner has sat down with his guests, he calls to his sons or slaves: "Dig out the fireplace, *ẖefrû lan-nâr*." With the more important chiefs the fireplace is always dug by a slave, who is entrusted with the preparation of the coffee. The fireplace consists of a rectangular or circular hole about twenty centimeters deep, from the size and form of which it is possible years afterwards to judge with certainty to which chief the tent belonged. It is dug with an implement called *fâz*, which at one end terminates in a mattock and at the other end in a hatchet and is fastened on a long wooden helve; the double hoe, having at one end a mattock and at the other a pick, is called *ḳaddûm* or *tubal*. The ordinary Rwejli digs a smaller fireplace, which is nearer the front edge of the tent. In the cold season the fireplace is close to the carpets for the guests, while in the hot season it is about the middle of the men's compartment. The clay which is dug out is thrown into a heap near the hole forming the fireplace, *ḥufrat an-nâr*, and just below the edge of the tent. On it are shaken the ashes from the fireplace. The larger this heap, known as *neṭile*, the more hospitable is the owner of the tent, for coffee is prepared for the guests on the fireplace in the men's compartment only and beside the fire the guests may warm themselves. Beside the fireplace is placed a pile of fuel, consisting of dry roots and stalks of various plants, *ḥaṭab*, and dry camels' excrements. The best fuel is the dry wood of the *raṣa'* shrubs. It gives off scarcely any smoke, throws out a great heat, and holds the glowing embers for several hours before subsiding. The worst fuel consists of the dry *šîḥ* which blazes up with a bright red flame, crackles as if gunpowder had been scattered on it, but it does not form embers and does not maintain the heat. The fuel is collected by the female slaves and women. If the chief has not a sufficient supply of fuel, he sends to the surrounding tents for it, or the men themselves bring it to him.

FURNISHINGS OF THE WOMEN'S COMPARTMENT

The women and the slaves carry all the utensils and vessels into the women's compartment. Carpets and coverlets on which to sleep are placed in the corner against the dividing wall. Sacks containing wheat, barley, dates, butter, salt, sugar, coffee, rice, or *tummen* (a kind of rice), are stored up against the back wall.

291 554 Some say: "The clothes are the wings of the descendants of Adam, *al-hdûm ğenâḥ beni âdam*," as people always consider a well-dressed man something better than he really is. Others again claim that the clothes do not add to a man's good qualities. "A good man will be good even if on rising from bed (he has nothing on but his shirt), while a scamp will be a scamp even if he scrubs himself with soap; *az-zên zên low ḳa'ad min manâmeh aš-šên šên low taṛassal beṣ-ṣâbûn.*"

291 832 A maiden suing for a youth's favor is careful of her appearance and dresses to the best of her ability, but as soon as she knows herself to be loved she cares no more for dressing finely and thinks only of her lover's qualities. A popular ditty says:

W-allâh jâ ğerd larmîk w-albes ğedîd
ajj al-ğedîd w-ajj al-ğerdi
ilja šuft az-zên 'aḳli jerdi
eḳrûn aš-šowḳ rumḥ as-serdi.

By Allâh, I shall cast thee aside, old dress, and put on a new one.
But which is the new and which the old?
If I see a noble youth, my judgment is gone,
For has not my beloved plaits as long as a spear carried by the Serdijje?

291 At home in his tent the man can leave off his cloak, *'aba'*, or his sheepskin coat, *farwa*, or he can go, as the saying is, in a dress below his belt, *behdûm al-maḥzam*; outside, however, he must not appear in that condition, for that would be an offence against common decency. If a traveler arrives without his mantle or sheepskin coat, he makes it known either that he has been robbed or has lost those articles. In dangerous districts a Rwejli will only loosen his belt in the evening and will go to bed fully dressed. Elsewhere he sleeps either in his shirt or even naked, merely wrapped in his mantle. If suddenly awakened by noise at night, he jumps out of his bed, snatches up his arms, and pressing the cloak to the body with his left hand, rushes out to see what has happened.

854 The hips of a baby are plastered with dry camel's manure, *dimne*; the baby is then wrapped in a long shawl tied with a thin string and fastened by two ropes of camel's hair to the two main tent stakes, and the cradle, *mhâd*, is ready.

2:Musil S-4 5 (no date) 1928 MD4 Rwala MD4

584 pray until I get her who warms me in her broad sleeves; then I will pray; *mâni mṣalli lawla' ḥaṣṣ li ẓâfi ar-rdân ṣallejt.*"

LIMITATIONS ON THE CHOICE OF A WIFE

582 In the choice of a wife the Rwejli is considerably limited. He must not marry the divorced wife of his father nor her daughter, not even if she was begotten by another man. He is not allowed to marry the divorced wife of his son or his son's widow, the mother of his wife, the daughter of his brother or sister. Neither may he marry his foster sister. No member of the Eben Ša'lân kin will take to wife a daughter of the Ḥwêṭât or Beni 'Aṭijje tribes nor allow his daughters to marry any of them. Neither the Ḥwêṭât nor Beni 'Aṭijje are by birth equal to the Eben Ša'lân, because they paid, as late as the first half of the nineteenth century, a tax for protection, *ḫwa*, to the despised Šarârât tribe and camped with them as their *ḳuṣara*, or protected neighbors.

619 No Rwejli dares marry a member of the Ṣlejb, al-Ḥawâzem, 554 al-Fhejğât, Šarârât, or 'Âzem tribes. All these are also called 582 Htejm. They have their chiefs and their social organization, 565 they live in tents and breed camels just like the other Bedouins, and yet they are not held in esteem. The reason is that they pay a tax for protection, *ḫwa*; that they are neither able to protect themselves nor gain full independence. Being thus compelled to buy the protection of the more vigorous tribes, they are not allowed to enter into blood relationship with their protectors. They are *ḫwân*, they pay *ḫwa* — and their sons will pay too. Their countenance, or honor, is as white as that of the Rwala, but they are not held in the same esteem. They do not live with the Bedouins as strangers, but as neighbors, *ḳuṣara*. If they serve them, they serve them as *fedawijje*, free servants, which is not considered a disgrace because members of large Bedouin tribes also hire themselves as *fedawijje* to the more powerful chiefs.

582 A Rwejli cannot marry the daughter of a blacksmith, 326 *ṣâne'* (pl., *ṣunnâ'*) or other mechanic who camps with the Rwala or lives in their settlements. It is said of the *ṣunnâ'*, that they are no *aṣîlîn* — that is, that they have no recognized genealogy — and even that nothing is known about their true descent, as they marry newcomers from various towns,

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

settlements, and tribes regardless of whether they are autonomous, free, dependent, or slaves. 582 326

Marriages with slaves are also forbidden. A man marrying a slave would be killed by his kin, *ahl*. No one dares defile the blood of his kin. 582 567

Moreover there are inequalities even among the free Arab tribes. All those belonging to the 'Aneze group consider themselves aristocrats, hold the other tribes in contempt, and dislike forming matrimonial bonds with them. The children born of such wedlock often hear these ironical remarks: 619 554 582 565

"Thou wilt come to nothing, for thou art only half a Rwejli; blood will not mix well with blood; thou wilt resemble thy mother's kin," etc.

Rights of the Eben al-'Amm

The children of parents descended from the respectable old 'Aneze families are the best. Yet even here the bridegroom is not entirely free in choosing a wife, for according to the ancient custom every girl is to wed the nearest young relative whom it is permissible to marry, *eben al-'amm*. This is, generally, a son of her father's cousin; should this cousin have no sons or if the grandfather had no brothers, the girl falls to the nearest kinsman descended from the great-grandfather's brother. The *eben al-'amm* occasionally claims the girl, *jeḥağğerha*, exclusively for himself, but, even if he does not, the girl cannot marry without his consent, for it is said: "No one but the nearest kinsman can tie or untie her, *'okdha w-ḥallha bjad eben 'ammiha* (sic!)." Only when her father wants to marry again and gives her in exchange for his new wife, *jebaddelha ḥafseh*, is the *eben al-'amm*'s claim null and void. On the other hand, if the girl refuses to be wedded to her *eben al-'amm*, he may kill her without becoming liable for compensation. 582

If the *eben al-'amm* knows that the girl will not hear of him, being already in love with someone else, he forbids the marriage and the girl grows old.

If the father of the girl claimed by her *eben al-'amm* dies and the girl loves another, she goes immediately after the father's death to the relative who claims her exclusively for himself, called in this case *ḥağğir*, and asks: "My father has passed away; I want thee to release my neck; I want thee 582 584

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

852 o Ṣîta's kinsmen for remaining calm in danger and for their
539 bravery and generosity, because they put food on the pan, *ṣaḥn*, before their guests.

Jâ ṣîta meḥzemeč ğebri O Ṣîta, splendid is thy belt,
ʿalejh min aḏ-ḏahab šebri. Which is gilded a span wide.

[292] The daughters and wives of the powerful chiefs wear over their dress, *ṭowb*, as a rule, a belt of wool or silk interwoven with gold or silver threads.

Ğemal ṣîta šaba-l-maṭlâʿ
ğaʿal min tabṛoẓeh tenlâʿ
jamût wlêdaha-r-rẓâʿ.

Ṣîta's camel climbed a summit,
O Allâh! grant that she who looks angrily at it may lose her color,
And that her baby boy whom she nurses may die.

Šabaʾ al-maṭlâʿ means that a camel carrying a pretty litter climbed a height; thus the litter projected above the horizon and was visible from afar. The Bedouins think that an angry [754] envious look can do man even deadly harm, and, therefore, that a woman who looks at Ṣîta's camel in that manner should be punished by Allâh. *Tenlâʿ* means a woman who grows extremely [842 thin and loses her healthy color. A *wlêd*, baby boy, is preferred by a mother to a girl, because he adds and will yet add to 554] the esteem she enjoys in the tent. In losing him, her life's [586 happiness is often lost. She is then divorced by her husband and may have to wait long before finding another, owing to 754] the fear that an evil spirit is after her.

Jâ mohra židat Oh, that little mare, which was being led
min bên nazlêni Between the two camps!
ḳawwâdha ḥâled She was led by Ḥâled,
lâ jâ baʿad ʿêni. Oh, that I may look long at him!

Mohra means in this case the young wife of Ḥâled, the son of the late Prince Saṭṭâm; her relatives were camping not far off on the wedding day.

Jâ bakraten ḥorra
jâ mašjaha zafzâf

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

territory for at least one month of grazing. There they live in small tents, many even in the open; they cook their own meals or let one woman or a female slave do the cooking for several tents, and they always camp in the midst of their herds, ready for defense by day or night. The women and girls who have accompanied them soon tire of this mode of life, as is expressed in our song.

Bujût al-ʿezz are the complete tents required by the social standing of the kin owning them. *Ǧâlow* means "they disappeared from this territory"; *enǧâl al-ṛejm*, "the fog vanished, dissolved."

Jâ rabbi jâ mâli
ʿaṭni faẓa bâli
fowḳ awẓaḥen ʿâli
maʿ waseṭ ḥijjâni
w-ǧowzen ʿala bâli
wa-zmejjem ḥamrâni.

O Lord! O my all!
Give me a clear mind,
(Grant) that I may ride a tall white camel
In the midst of my kin.
A husband give me to my taste
And a nose ring of gold.

Faẓa bâli is a clear mind, a good conscience, a free spirit oppressed by nothing. It is the wish of every girl or woman to ride on the march in a fancy litter on a pure white camel. Animals of this hue are the pride of both the tribe and the family, the red ornaments hung about them being especially conspicuous. In the midst of her kinsfolk the girl is absolutely safe. The nose ring is now worn by only a few Rwala women.

Jâ râčeben humejlaʿ
râʿîḥ mâ jûmi ʿaṣâḥ
jâ min ḏakar ṣwejḥebi
jâ dâjereh jâ min laḳâḥ
erʿeh maʿ ḏwejden ʿazîb
wa-mzerfelen jamm al-felaʿ
waʾ lâ laḳejt illa-l-ḥala
w-aḏ-ḏîb ǧellâni ʿawâḥ.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

The poet, Ṣaḳḳâr, a native of the settlement of al-Kubejsa, was a peddler among the branch of the Šammar tribe camping between the middle Euphrates and the Tigris. The chief Fâres of the reigning family Âl Ǧarba' was his protector. The name of the chief's father was Ṣfûḳ, his mother's name 'Amša. Both father and son hated the Turkish strangers intensely on account of the wrongs they had to suffer from the governor at Mosul. In the poem cited above Ṣaḳḳâr praises himself and extols Fâres. The narrators were Mḥammad al-Ḳaẓîb and Ḥmâr abu 'Awwâd.

Verse 3. *Howza,* instead of *hezz,* shake or nod. The hoofs of some she-camels are covered with too fine a skin. When such an animal walks for any length of time on rocky roads, especially in volcanic regions strewn with sharp pieces of lava, the hoof skin becomes covered with callous spots or scars so that blood flows at every step. In speaking of a camel in this condition the Rwala use the verb *ḥafat,* meaning "she has become calloused or scarred, she walks barefoot." To save his animal from loss of blood, the rider cuts out from a tough camel hide pieces of the size of the hoof, and stitches them, *jirḳa'*, under the scarred hoof. The she-camel tries to rid herself of the uncomfortable sole by rubbing it against rocks and often cuts the stitches, which must be repaired at once, causing the rider much fatigue and delay (see my *The Northern Ḥeǧâz,* New York, 1926, pp. 194-196). 4. Al-Heri and aṣ-Ṣwâb are valleys heading in the northeastern part of the desert of al-Ḥamâd. 5. *'Ûd al-leǧâwi* is a stick made from an almond shoot. 7. Ṣalfîẓ is a son of Fâres. *'Awḳ ar-rudûm* is a poetical term. *Rudûm* here signifies she-camels so fat that they can hardly move. 9. Fâres lived in perpetual discord with the Turkish Government, refusing to recognize its claims, crushing them as would a millwheel. 11. Ḏijâb eben Ṛânem was famous for his bravery, *farse,* generosity, *karam,* and judgment, *'aḳel.* These three qualities gained for him the title *ṣâḥeb al-mruwwa,* meaning "famous for his great sagacity," or, possibly, "gentleman." 12. A rider in the desert at night cannot guide himself by stars which change their place. The pole star, being almost stationary, is the traveler's safest guide. 14. *Ṣwâže'* are meteors which crush everything upon which they fall.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

539x The poet was a negro accompanying a trade caravan from Irak to Prince Muḥammad eben Rašîd; the reciter, ʿAbdallâh al-Maṭrûd.

Verse 1. *Mezhebe* or *mezwede* are bags in which food needed on the journey is carried by the camels. 2. *Šejb al-ṛawâreb* are camels with gray or white hair. From continuous sweating the hair covered by the cushion on which the rider rests his feet becomes white. *Ḥaḳab* is the breast girth, a rope of camel's hair which secures the saddle. When a long fatiguing journey causes the camel to lose its hump, the saddle shifts to and fro and the breast girth with it. 3. In the settlements the host sits on a rug and leans against a cushion. 4. *ʿArḳûb* is a slope, or a steep, rocky hillside. On roads leading across such slopes the merchants keep a sharp lookout for robbers who frequent such places. The camels often stumble, the loads on their backs lose their balance, and while the guides are picking up the fallen parcels, putting them back, and pushing the animals into the road again, robbers often take advantage of the disorder to make a successful attack on the caravan. Muḥammad eben Rašîd cleared the slopes from this pest, thus continuing the work begun by his father, ʿAbdallâh, founder of the power wielded by the Eben Rašîd house. 5. The kin of Eben Rašîd hails from the Ẓijârme clan. 7. Gathering fuel on the plains and in the mountains for the camp or town of Eben Rašîd is a task left to the serfs, members of the despised clans. 8. *Ješabbeb*, he examines thoroughly, is used of a gazelle standing on some high point and keeping guard over the grazing flock. On sighting a suspicious object it looks at it with the same attention as the women look at Eben Rašîd and the members of his family. [554 582] *Mištebeh* is a man who claims to be highborn and who is considered as such by many people, while in reality there is a blot of some kind on his descent. No honest Bedouin, even the poorest, would give him his daughter for a wife. He seeks a grandee of doubtful origin like himself and marries his daughter. 9. To the daughters of the house of Eben Rašîd nothing is too costly. They can pick out at the merchant's the best and most expensive dress goods. They never suffer from hunger or thirst, and to obtain a drink of milk need not wait longingly till the herdsmen drive in the camels for watering from a distant pasture. *ʿAzîb* is a pasture from which the camels are not driven home every evening. This

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

since it is universally known that the enemy always tries first to capture the pure white animals. The reputation and glory, *'arf w-nowmâs*, of a clan depends chiefly on its white herd, for which reason the *maṛâṭîr* herdsmen are selected from the most prudent and brave youths, and at a time of particular danger this herd is usually driven to a safe hiding place. Furthermore, a pure white animal is killed only when too old or wounded. Its hair is carefully gathered by the women and girls for weaving the finest bags carried on the camel saddles.

PASTURING OF CAMELS

The camels pasture in either small or large herds. A herd up to ten heads is called *hešle* (pl., *hšel*); a larger one, *ra'ijje* (pl., *ra'âja*) or *ḳaṭî'a* (pl., *ḳaṭ'ân*); if a herd numbers seventy to eighty animals it is known as *zowd*. A little herd owned by a small family is called *ḏwejd*.

Each herd has its own herdsman, *râ'i al-bel*, who is hired for ten months and, according to the size of the herd, is paid either two *meǧîdijjât*, a suit of clothing, and shoes, or merely six *meǧîdijjât*, besides receiving one young male camel, either a *maḥlûl*, a *mafrûd*, or even a *ḥeżż*. It is also his duty to help with the loading and unloading and to bring all the water needed. The herdsman addresses his employer as his host, *mu'azzeb*. Many herdsmen enjoy great esteem, and the hosts undertake nothing without asking their advice.

In the morning the herdsman gets a warm breakfast — usually warmed-over remains from the supper. While he is eating, the herd grazing near by is watched by the host himself, or by his son or daughter, *jeẓaḥḥîhen*. Having breakfasted, the herdsman sticks a piece of bread or a handful of boiled wheat into his clothing, throws a pouch filled with water over his shoulder, takes a heavy staff, *maḏrûb*, mounts the leading she-camel, *ḳa'ada*, and begins to praise the pasture in short sentences, which he intones in a drawling manner, *jeǧḏeb lehen*. On hearing his voice, the animals cease grazing and follow his lead. His she-camel, the *ḳa'ada*, keeps always in the rear. Having thus all the animals of his herd before him, the herdsman drives them to the pasture, *jesraḥ* (or *jefalli*) *bel-ba'rîn jamm al-mafla'*. The animals of a herd going to the pasture, *aṭ-ṭarš as-sâreḥ*, usually form a single line,

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

rousing their wrath to the highest pitch. If twenty camels are to be watered from a well in which the water accumulates but slowly, five men must work hard for full four hours. No wonder, then, that the waterers pray Allâh to help them do their task quickly and Himself to fill the necessary utensils, *'edâd*, with water.

Jâ rzajjelen bumm iḍen Oh, that gazelle in Umm Iḍen!
jetli maṭabb al-mîzen. She goes there where rain fell from the clouds.

The Bedouins carefully watch the rain clouds to judge their direction and where their sluices may open. They even send a watcher to follow them and, if he comes back with a favorable report (i.e. that the rain has been abundant) they move to the place with all their herds. Thus a little gazelle, a maiden drawing water from the rain pool by Umm Iḍen, had come there after having followed the rain cloud which had filled the pool.

Jâ mizen ar-ra'âdi O thou cloud rumbling with thunder!
emṭer 'ala-l-ḥamâdi. On al-Ḥamâd let down thy rain.

Al-Ḥamâd is the western half of north Arabian desert between Palmyra and the Nefûd.

Al-bîr tabṛi ḥâder Into the well should descend
eben ḥalâ!en žâder. A son of honest parents, a strong one.

An *eben ḥalâl* is a man against whose father there is no reproach and on whose mother's name there is no stain. The water in the well is clear, for it flows from a clear spring; therefore it should be drawn only by a man whose face and origin are clean and pure.

Welli 'aǧûzen šiba Run from the gray-haired woman!
allâh jiḳṭa' naṣîbah May Allâh cut her fate, for
ted'i 'ala naṣibah. She curses her son-in-law.

Allâh cuts someone's fate if he visits him with death. *Ted'i 'ala*, she calls upon or implores, is used in both a good and bad sense. *Naṣîb* is the name that a mother gives not only to the man who has married her daughter but also to a man who as yet only calls on the daughter.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

574 Should the traveler still hesitate, someone will say: *"Ğîra* on thee! Thou art a *mağğûr*. Thou must come to me. Thou shalt not violate my *ğîra*, thou shalt not make a perjurer of me, *lâ teḳṭa' ğîrati."* To adjure anybody by the word *ğîra* is a proof of the greatest earnestness and determination. A *mağğûr* is one so adjured. To persist in refusal after this word has been used would be a direct insult to the person giving the invitation.

A traveler well supplied with food and wishing a night's rest usually declares that he does not desire to be a guest, but merely a neighbor and encamps by the side of one of the last tents. The owner of that tent then becomes both neighbor and protector of the traveler, helping him to unload, bringing him fuel and curdled milk, supping and sleeping with him, and in the morning helping him to load again.

However, when the stranger desires hospitality, he will turn to the side of the tent he has chosen and stop at the men's compartment. Nobody will leave the tent, for everybody inside is watching the arrival through the gaps between the tent walls. Common decency requires that the stranger should have time to put his dress in order and to exchange a few words with his companions and guide. He also keeps his arms with him. At last a slave or servant comes out of the tent, seizes the newcomer's baggage, fetters his camel's left foreleg, and loosens her girth. It is not considered correct for the guest to enter the tent at once; he should stay a while with his animal, so that the slaves or servants can make room for him. The women pick out the best rugs, quilted bedcovers, and pillows and hand them to the slaves, who in the meantime have swept out the men's compartment and arranged a seat for the guest.

● [554] A prominent guest will be met before the tent by the host accompanied by all his sons and by all present at that particular time. The host and the guest will then lay their hands on each other's shoulders and kiss each other on both cheeks, *jetaḥâbebûn*. Nobody remains seated, *jeḳûmûn bwağheh*. If it is said of a man that everybody will rise when he comes, *kill al-ğelîse teḳûm bwağheh*, it means that he is a man universally esteemed. The guest greets all those present with the words: *"As-salâm 'alejkom,"* to which they return: *"W-'alejkom as-salâm."*

2;Musil S-4, 5 (no date)1928 MD4 Rwala MD4

When, before the expiration of the three and a third days allotted to the guest's protection, he finds hospitality in one or even two other tents, the first host's duty to protect him, *'eddet al-waǧh*, is by no means ended. Should any wrong be done to him, he first goes to the one of his hosts whom he believes to have the least power. If the latter knows that the accused man holds a stronger position than he with all his kin he says: 574 576 [554]

"I could do nothing against them. Hasten to thine other host; his saber will reach them all. *Haḍowla-na mâ aḳwa' 'alejhom enhaǧ ila' mu'zebk ṛejri sejfeh ṭâjel 'ala-l-ǧami'.*"

But if the guest has only one host, who is not very powerful, whilst his violator is a member of a powerful kin, the host with all his kin will conduct the guest to a prominent chief, put himself under his protection, and in this manner fulfill his obligation. No chief would think of refusing to protect a man so situated, since it is the duty of the strong to protect the weak, or, as is said in the desert: "The big horses protect the small ones, *ṭwâl al-ḥejl tehmi ḳṣâraha*," or again: "The weak seeks the protection of the strong, and no one that is weak must be injured, as long as there is a strong man among men; *aẓ-ẓa'îf jelûḍ bel-ḳwi w-lâ jeẓâm ẓa'îf w-ben-nâs ḳawi.*" [577]

When a guest is found killed, the person finding him reports it to the host with whom he stayed in the last three and a third days, who is then bound to make a search for the murderer. If it is proved that the deed was committed by a fellow tribesman of the host, the latter will compel him to pay the blood price. If the murderer was a stranger, the host will simply send word to his relatives: "Your brother was killed by So-and-So." [682] [628]

After sunrise of the fourth day the host's duty of protection terminates, and he himself may then attack and rob his departed guest.

POEMS RELATING TO GUESTS AND HOSPITALITY

A Rwejli of generous disposition likes to receive guests. They will tell him all kinds of news, praise his generosity in other camps, and furnish him with the opportunity of showing his power should anything befall them. There are poems giving evidence of this. 574

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

132 the while. The *saḥâba* is always followed by rain. 8. *Nisrijje*
516 is a dry, icy wind of high velocity, a gale. When caught in it, the rider places his right hand in his left and his left hand in his right sleeve, pressing them to his breast to keep his cloak from being opened by the wind and urging his animal on with heels only. 9. He sits in the same posture when a heavy rain, accompanied by a piercing wind, beats against his face. *Nisnâs* is a light, moist wind which cuts the face and penetrates the clothes to the bones. 10. *Mutîn al-ʿalâbi* is one who, disliking to bend his neck or to salute, is full of conceit. *Aṭ-ṭine* or *bejt aṭ-ṭine* is a hut built of large unbaked bricks. 11. *Šahâlîl* are the single date-covered twigs of the date bunch, called *ǧenw*. The settlement of Ǧubba lies
231 north-northwest of Ḳnaʾ in the Nefûd. 12. The host paints on
● 554 both sides of the necks of the she-camels belonging to his guests a thick line with the blood of the animal which he has killed for them. Men seeing these marks ask the host's name, and thus his praise extends to all parts. The head of
262 an animal is never set before the guests but given to the poor.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

is surest of capturing a camel when he crosses his legs on its neck and guides it by a slight kick of his foot. But if the enemy succeeded even in that, the Rwala would throw themselves on them like a flooded creek or torrent, and would overcome and capture them. *Naff* is a torrent which carries away everything in its way. *'Aḍa'* means both dry or live bushes, grass, excrements, dirt, coarse sand, etc., all of which, lying generally between the banks or in reach of the torrent, are carried away by it. *Meğneb* is the slope shutting in the valley through which a creek runs. 539x

La'ujûn šikḥen rawwaḥat
tasma' baha dann al-ğaras
en mâ rumejt (sic) *'abd al-kerîm*
jaḥram 'alej rkûb al-faras.

For the eyes of the white [camels] of reddish hue who
have just reached the place of their night's rest
And from whom thou hearest a slight tinkling of bells,
If I do not throw down 'Abdalkerîm,
May I not be allowed to ride a mare.

'Abdalkerîm âl Ğarba', the war leader of the Šammar camping in Mesopotamia, frequently attacked the herds of the Rwala when they were encamped with the 'Amârât on the middle Euphrates. A bell is hung on the neck of only a valuable she-camel which is inclined to wander afar.

Jâ lâbeti ḥoṭṭû ṛalab
w-ar-rîš mardûmen 'alejh
jâ ḥejf jâ ḥaṭw al-walad
jinir w-mašrûhen 'alejh.

O comrades mine, [on your spears] tie ash-gray ostrich
But cover them with the black feathers. [feathers,
Oh, shame! Many a youth
Flees and yet all relied on him.

Rîš means the black, *ṛalab* the ash-gray feathers of a female ostrich. When a youth has distinguished himself in repelling an attack, the chief orders his comrades to fasten to the spear where the blade is set into the shaft ash-gray feathers of a female ostrich and to post it before his tent. When people ask in whose honor the spear is placed there, 703 554

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

703 554 they are informed of the youth's heroism. If during an attack an otherwise worthy youth does not stand his ground, the gray feathers are covered by black ones as a sign that for the first time he has not behaved in a manner befitting his honor. *Ḥaṭw* means "many a one." *ʿAlejh šarha*: he was depended on; *kunt mašrûhen ʿalejh*: I depended on him. 539x

Aṭʿan laʿajni ṣâḥebi
w-aṭni laʿajni ʿandeli
ḳalbi ṛada beh ṣâḥebi
minni ʿaṭijjat ǧandali.

To aid my sweetheart I wish to stab,
And I will stab also to help my thoroughbred mare;
Of my heart my beloved took possession.
She received it from me like a Ǧandal's gift which is never returned.

ʿAndelijje is a thoroughbred white mare; in poetical language this expression is used instead of *aṣile*. *Ṛada beh* and *aḫaḏeh*, he took him, have the same meaning. Anything a father has given may be demanded back by the son. However, if any member of the Eben Ǧandal kin makes a gift, nobody, as will be explained below, may ask for its return. Therefore, he who wishes to make his gift secure, gives it first to a member of the Eben Ǧandal kin, who then hands it to the person for whom it was intended. [431]

Aṭʿan laʿajni bint eben ḳublân
oḫt alladi zabn aṭ-ṭarîḥ
al-ʿajn ʿajn mušaddar al-ṛuzlân
ʿašižaha mâ jesterîḥ.

I will stab to help Eben Ḳublân's daughter,
The sister of the defender of one from his saddle thrown.
Her eye keeps a sharp lookout like a frightened gazelle;
Her lover will, faith! not have much rest.

Eben Ḳublân is the name of a kin of the al-Ḥsene division, Weld ʿAli tribe. One who assists a comrade thrown from the saddle acts honorably, as by doing so he abandons any booty he might capture and also exposes himself to the danger of being attacked while lifting the fallen man from the ground and placing him on his own horse. The gazelles live [577]